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Sketches of the Life of Dr. Buell.

DR. BUELL was fifty-two years minister of the congregation of East-Hampton on Long-Island. Few have either stood so long, or been so eminently useful in the vineyard of the Lord. He died July 19th, 1798, in the eighty-second year of his age, old and full of days, and crowned with the laurels of vigorous, faithful, persevering, and eminently successful exertion, in the cause of God. It is probable that very few men, since the days of the apostles, have been instrumental of the conversion of so many souls, as this highly favored servant of Christ. His name is embalmed in the memory of his people; and of multitudes of others who were favored with his occasional ministrations, and derived saving benefit from them. With that of the just, it is blessed, and will be had in everlasting remembrance.

The Doctor was a native of Coventry in the State of Connecticut, and born September, 1716. In his youth, about the eighteenth year of his age, he hopefully experienced the saving grace of God. This was just at the beginning of that remarkable revival of religion, which, for many years afterwards, so extensively prevailed in the country; and his religion partook of the peculiar characteristical complexion of the times, which followed. Whilst there was abundant evidence that he was indeed begotten again to the genuine, lively hope of the gospel, he might be said to be born in the distinguishing spirit of the day; and this spirit he signally retained, through the whole course of his subsequent life.

He was first awakened by reading 'Janeway's Heaven upon Earth.' This was a time of great and general declension and security: and as nothing of the powerful convictions, which he now experienced was heard of, in the place where he lived, or round about, his exercises appeared to him entirely singular, This gave him much perplexity, till

he heard accounts of similar things at Northampton, where the work of God, in its power, had then recently commenced. Though the representation made of it, was unfavorable, viz. that the people were becoming crazy, under an apprehension that the end of the world, the day of judgment, &c. were just at hand, he still conceived that their exercises were like his own, and exceedingly wished to see and converse with them.—He was, however, denied this, which he would have accounted a great privilege. And after many months of severe conflict, distress and terror, he was, thro' the rich and sovereign mercy of him, "who leadeth the blind in a way they have not known," brought into a state of peace and reconciliation. Being naturally of a sprightly turn of mind, and having experienced much terror under the work of the law, and been afterwards favored with, proportionably, clear manifestations of the love of God, he espoused his cause with great promptitude and zeal. His piety was peculiarly of the ardent kind; and he appears to have been one of the happy few, who leave not their first love.

This great change originated the purpose of devoting himself to God, in the service of the ministry; which was formed with much deliberation, self-examination, and prayer. From the first, and always afterwards, he appears to have entertained a high sense of the solemn nature, and responsibility of the sacred office.

In the course of his college education and before, from the time of his conversion, he was favored with an habitually lively and affecting sense of eternal things, and frequent instances of intimate communion with God. Immediately after leaving college, he was advised to submit himself to examination for license to preach. The extraordinary state of things, then taking place, and the special call for zealous, powerful preachers, being urged as reasons for this advice, by persons of good judgment, in whom he had great confidence, prevailed; notwithstanding the reluctance, which, on many accounts, he felt to it: and he was licensed the following month. This was a measure, by no means to be imitated, in ordinary cases. But in this particular instance, it is to be considered, in addition to what has been suggested, that the Doctor's age being about twenty-five years, favored it, and, as he had engaged in the pursuits of public education, in exclusive reference to the ministry; and had constantly kept it in view through his whole academical course, he was, perhaps, better qualified than many are after years of theological reading and study. This occurrence carried in it the testimony of the Association to his eminent piety, and more than ordinary acquirements; and this opinion was confirmed by the estimation in which he was held by the public. He was well received as a preacher; and his labors, which, from the beginning, were abundant, were signally owned of God as the means of spiritual good to man. He preached very frequently, and often daily, and, as expressive of the divine power, which constantly attended, he made the

following note more than half a year after he was a preacher: "The first time I have ever preached, where tears of affection under the word were not to be seen, and almost the first, when the Lord was not manifestly present with the people." He continued to preach with similar power and success as a licentiate, about a year; when, it being observed how well he was qualified for the office of an itinerant, and how signally God had blessed his past labors, he was ordained an itinerant minister, in which capacity he continued about three years, travelling through various parts of New-England, and performing that delicate, difficult office with great prudence, zeal and abundant success. To extend the sphere of his labors and usefulness, he had set out upon a journey to the southern states, with recommendations from respectable ministers northward, when an unexpected call of Providence directed him to East-Hampton. His labors proved acceptable, and he was installed their pastor, September 19th, 1746.

In the discharge of his pastoral duties, he was diligent and indefatigable. In preaching the word, in particular, he was "instant in season and out of season." The matter of his preaching, was peculiarly evangelical, and consisted in what are commonly called the doctrines of grace. The first sermon he preached in East-Hampton was from the words of St. Paul, "For I determined not to know any thing among you, save Jesus Christ and him crucified:" and this was a just motto for his whole preaching. He insisted much upon the person, character and offices of the divine Redeemer; and considered them as the centre, and, reductively, the whole substance of Christian theology. He also dwelt much upon the nature, strictness and sanctions of the law of God, the total depravity of the human heart, and the awful guilt and danger of a natural state. He has often been heard to say that he would not be in the condition of an unconverted sinner, one hour, for a thousand worlds, because in that hour he might die, and be lost to all eternity. Another article with him of equal moment was the office of the Holy Spirit, and the necessity, power and sovereignty of his influence in the application of redemption—the conviction and renovation of sinners, and the sanctification and perseverance of the saints. He did not hesitate to affirm that the best performances of the unregenerate were sins, and in his addresses to sinners, even under the deepest legal conviction, to tell them that they never sinned at a more aggravated rate then now. Doctrines of this description he did not apprehend, as some imagine, to have a dangerous tendency, and the remarkable success of his ministry, affords evidence that they have not.

The manner of his preaching was in the demonstration of the spirit and of power, in great plainness of speech, and connected with a great degree of animation. Deeply feeling the everlasting truth and importance of the things which he delivered to his fellow sinners, a cold, dispassionate manner of address appeared to him utterly unsuitable. His address was to the

last degree grave and solemn; and his eloquence manly and commanding. He spake like a dying man to dying men—and, as in the presence of God, and in the open view of eternity. He always disapproved of indigested harrangues from the pulpit, and whilst his own discourses were well connected, and the result of meditation and study, they were delivered without reading, and usually, after the first years of his ministry, without writing, except short notes as an aid to his memory. This method he preferred, as favoring that animation, of the propriety and importance of which, he had so high an opinion, which he formed in his youth, and remarkably retained through the whole of his ministry. Though he possessed a mind originally strong and well furnished, his principal talent lay in urging home truth to the heart and conscience. The application of his discourses, was always weighty and solemn.

In other parts of his office he was equally distinguished. He was mighty in prayer. As devotion entered deeply into his whole character, so his public prayers were copious, pathetical, edifying and suitable to the occasion. He was remarkable for his abundant and earnest supplications for the Holy Spirit. He was scarcely ever known to utter a prayer, however short, of which such petitions did not make a considerable part. Dr. Buell himself lived the religion which he preached to others; and was a bright example to all the flock, over which the Holy Ghost had made him overseer, not only in the offices of devotion, but the duties of righteousness, charity and public spirit; of temperance, sobriety, self-government and deadness to the world. His patience, submission and resignation under the multiplied and sore bereavements of which he was made the subject, were also a striking display of the power and excellence of that divine faith, which overcometh the world.

And having obtained mercy to be thus faithful, his ministry was gloriously successful.—Great as had been the efficacy of his labors among others, they were more signally efficacious at different periods, among his own people. There were three distinguished seasons of great and general revival. The first was in 1764, and the others one 1785, and the other in 1791. In each of these periods there were great ingatherings of souls to Christ, and the people of God were the subjects of peculiar elevations of grace and consolation. The first of these revivals which was universal thro' the congregation was the most glorious. Ninety-nine persons were at that time added to the church at once, besides many other additions which were made before and afterwards. Similar effects were also produced in great abundance, in each of the other seasons mentioned. Sinners flocked to Christ as a cloud and doves to their windows. And in the intermediate period, the word preached in multiplied instances proved the power of God unto salvation. The work of God in 1764, was extensive on the Island, and the Doctor's

labors were signally instrumental in promoting it, in various places, at that time, and in other times of similar refreshing.

The moral fruits and effects of these revivals, and of the Doctor's ministry, upon the people of his charge have been most salutary. No place perhaps has been more distinguished for peace, righteousness and charity, than East-Hampton, or exhibited more of the primitive spirit of the gospel. From the beginning they have been a highly favored people. Two ministers, only, Dr. Buell and his predecessor the Rev. Nathaniel Hunting supplied them ninety-seven years; and Mr. James their first minister continued, probably for a term not much short of either. These were both men of exemplary piety, soundness in the faith, and good abilities.

The Doctor lived in great peace and harmony with his people, and shared their confidence, in a very uncommon degree, to the last. During his long residence among them he enjoyed almost uninterrupted health till his last sickness, which though severe, was borne with exemplary resignation and patience. He left the world in perfect peace, and with an assured hope of a blessed immortality. "Blessed are the dead that die in the Lord, for they rest from their labors, and their works follow them."

Note. Such as wish to know more of this eminent minister of Christ, may see more particular sketches of his life, &c. in the 16th and 17th numbers of the Connecticut Evangelical Magazine.

Memoirs of Rev. Samuel Stone.

NOTHING more fully proved the religious sincerity of the first settlers of New-England, than their liberality in the support of ministers of the gospel. Wherever they made a new settlement, they established a church, and chose a pastor, of the happy effects of which pious precaution, their descendants have largely participated. Poverty was never pleaded in excuse, nor fewness of numbers offered as a reason, why the gospel should not be preached at their expense. They ever rose superior to these prudential considerations, with the full persuasion that religious instruction is the first step toward national prosperity; and though subjected to want and hardship, they usually procured and supported two able ministers in every church, one of whom was stiled pastor, and the other teacher.—Like the poor widow, they threw in their mite without a grudge, and if a tenth were not sufficient, a fourth was as freely deposited for the honor and service of the sanctuary. Christians, at this day, who part with their hundredth with tardy reluctance, contemplate the liberality of their fathers with a frown of avaricious dislike, and attribute their abundant offerings to the Lord, to their too great zeal and superstition. In the midst of their accumulated wealth, the support of a single clergyman is considered a burden. They see their aged teacher, who has worn himself out in the service of his divine Master, labor without assistance at the altar, till nature has exhausted her pow-

ers. They see him faultering with fatigue, anxiety and exertion, without that quiet enjoyment, and occasional rest, to which old age is entitled, and which they secure to themselves, as a necessary provision for their temporal felicity.

Truly may we be said to have degenerated from the virtue of our ancestors, whose first object may too justly be called our last concern. Hartford, in Connecticut, was settled by about an hundred persons, over whose spiritual interests, the Rev. Samuel Stone was ordained teacher, at Cambridge in Massachusetts, then called Newtown, on the 11th of October, 1633, on the same day in which the Rev. Mr. Hooker was ordainsd their pastor.— One would suppose that in their destitute condition, they would have thought a single minister sufficient; but under the persuasion that virtue, morality and religion are of the first importance in society, they thought no precaution unimportant, and no expense too great, which contributed in the least degree to their promotion.

These settlers fled from Essex, in England, to the wilderness of America, to escape the religious intolerance which disgraced the church, during that period of national confusion and calamity. The most of them came over to Newtown in 1632, and the next year their pastor and teacher, with several of their brethren arrived in America.

In 1631, Connecticut river was first dis-overed by Mr. Winslow, governor of Plymouth colony, who was led in search of it from a representation made to him by some Indians who inhabited its pleasant shores.— Further discoveries were made upon this river the subsequent year, and in 1633, a trading house was erected a little below the mouth of Windsor river, by adventurers from Plymouth. A few months previous to this event, the Dutch had erected a fort in Hartford, on Dutch Point, as it is still called, with a design to be beforehand with the English, in obtaining possession of that fertile and delightful tract of country.

In 1635, settlements were commenced in Wethersfield, by people from Watertown, and in Windsor, by some of Mr. Wareham's congregation from Dorchester, and Wethersfield and Windsor were for several years called Watertown and Dorchester, from the usual propensity of emigrants to retain the names which were familiar to them in their native country.

The following year, the adventurers from Newtown before mentioned, with Mr. Hooker and Mr. Stone, made their way thro' the wilderness, with many hardships and difficulties, to Hartford, which bore the name of Newtown till the next year.— Thus originated the colony of Connecticut from men of independent minds, many of whom were wealthy and reputable; yet they preferred liberty of conscience with all the dangers which threatened them, in an unexplored desert, to the wealth and luxuries of Europe, embittered by that religious restraint, which was imposed upon them with unreasonable severity. Their piety and resolution are worthy the imitation of their descendants. They were indeed stren-

uous concerning some subjects, which at this day are deemed too unimportant to be made the ground of serious contention; but those who haughtily censure and condemn their noncompliance and voluntary suffering, are either ignorant of human nature, or unacquainted with the history of the church at that critical period of error and oppression. We are disposed to consider ourselves as the only correct standards of judgment and practice; to believe that men in every age and nation are influenced by the same motives, and actuated by the same prejudicies of education, which regulate our own conduct, and with this opinion we proceed to condemn and approve, with the greatest inaccuracy and absurdity. From the fathers of New-England, originated the foundation principles of our present civil and religious institutions, whose excellency is asserted with the highest encomium. Among them were men of sound judgment, refined manners, and extensive literature, every way qualified to execute their noble designs, from which have resulted the highest benefits to mankind.

Mr. Samuel Stone, the subject of the following remarks, was held in high estimation among them for his piety and faithfulness, in the discharge of his ministerial duties, and for his discernment and wisdom in the management of their difficult concerns. He was born at Hartford, in England, in the year 1603. At an early age he became a member of Emanuel College, in Cambridge university, where his classical education was completed. Immediately on leaving the university, he commenced his theological studies under the pious and learned Mr. Blackerby, with a design to become a preacher of the gospel. Intent on the duties of his profession, he soon commenced his faithful labors in the vineyard of his Lord and Master, and obtained a convenient settlement as a lecturer, at Torcester, in the county of Northampton.

Many of the persecuted nonconformists secured greater applause than Mr. Stone, who decidedly espoused their cause; for he either possessed not, or forbore to exhibit that fervid zeal, which, by dazzling the audience, leads them to wonder rather than to understand. His sermons were plain, practical and forcible. He was not swayed by bigotry nor enthusiasm, but discerned with accuracy, and trod with discretion, the path which he had sought out with sober approbation. He, indeed, incurred the odium attached to the puritans, but appears never to have been so officious, as to expose himself to arrest or punishment, under the laws made for the suppression of that numerous and increasing sect.

In 1633, he received an invitation from the followers of Mr. Hooker, to go with them to America, with which proposal he readily complied. They arrived in Boston towards the close of summer, and soon after, at Newtown, Mr. Stone regularly entered upon the duties of his office as teacher. In this capacity he officiated during the life of Mr. Hooker, and whether longer is uncertain.

With regard to the duties of

pastor and teacher, the following seems to have been the general opinion: the pastor's work consisted principally in exhortation, addresses to the passions, and practical application of divine truth to the heart and conscience. The pastor was principally concerned in the government and discipline of the church. In the teacher they had a professor of divinity, whose business it was to explain and defend the Christian doctrines; to confirm the doubting, and refute the opposer.

Mr. Stone was admirably qualified for the post assigned him. His deportment was grave and exemplary. He was sober and discreet, and uncommonly strict in the observance of the sabbath. As a disputant he acquired an unequalled reputation, from the accurate and logical method in which he arranged his arguments with force and perspicuity. His learning was extensive, and his genius original, which rendered him a desired and interesting companion to all men of talents and erudition.

In 1637, the year after his removal to Connecticut, Newtown was named Hartford, in honor of Mr. Stone, from the place of his nativity. He at this time seems to have possessed the undivided esteem of his people. This year the colony declared war against the Pequots, and Mr. Stone was chaplain to the little army under Capt. Mason. This war was furious and bloody, and soon terminated in the total defeat and ruin of this savage tribe.

Though this good man experienced much comfort in beholding the prosperity of the protestant churches in the new world; yet he lived to learn from painful experience, "that offences must come," that uninterrupted harmony in this jarring world is never to be realized, while avarice and ambition are the most powerful motives to exertion. He sustained an irreparable loss in the death of Mr. Hooker, in 1647, whose skill in church discipline was a powerful antidote against dissention. About ten years after a fire broke out in his church, which raged with resistless violence for many years, and finally spread itself over the whole colony. It pertained principally to questions respecting the proper subjects of baptism and church membership, which topics have ever furnished ground for discordant opinion and even contention in the church of Christ. His spirit was sorely troubled by the sharpness and length of the contest, which continued to rage till moderated by legislative interference, and the removal of some of the most implacable, who were thereby induced to commence the settlement of other towns, particularly Hadley, in the state of Massachusetts.

In his family relations, Mr. Stone was amiable and exemplary. His house was an house of prayer. He strictly kept the evening before the sabbath, which was devoted to religious exercises, and particularly to reading and explaining to his household, those sermons which were prepared for the subsequent sabbath. He was an hospitable and sincere friend, a courteous and obliging neighbor, and a cheerful and entertaining companion.

Though he was a profound theologian, and an excellent scholar, he has left behind him but few evidences of his genius. He wrote a treatise stiled, "A Discourse about the Logical Notion of a Congregational Church," which was popular in the colonies, and was mentioned with high approbation by several English writers. His body of divinity, which was frequently consulted, and partially transcribed by the young divines of that period, has died in manuscript.

He kept an excellent theological school. He taught his pupils to preach rather than to declaim; and it was his custom to exercise their minds much on difficult points; for which purpose, he resolved the subject to a question of dispute—became an opponent till the problem was stripped of its appendages, and then resolved it with logical accuracy. In this way they were led to reason well, and form opinions for themselves, with the ability of defending them with judgment.

In 1657, the general court of Connecticut appointed Mr. Stone and three other ministers, delegates to the general council at Boston, where the subjects which had agitated his own church, were largely discussed, and decided in favor of admitting persons of regular life into covenant relation, that their children might receive baptism. The same principle was again recognized at a subsequent council held at Boston, in the year 1662, but was opposed by many learned and sensible ministers, and their churches, notwithstanding the general court passed a resolve, in which this practice was approved and recommended.

After the settlement of Hadley, in 1660, by the disaffected people from Hartford and Wethersfield, Mr. Stone's church was peaceable and harmonious. In the last years of his life, he found an happy refuge from the storm, which for a long time had perplexed and almost overwhelmed him. His labors were now acceptable, and he had the consolation of believing that his church and people would see many days of peace and prosperity after his decease.

Many of those who had been his companions in trial and in exile, had already finished their earthly course with triumph and hope; and this faithful servant of Christ was called, to the great affliction of his flock, to follow them on the 20th of July, 1663, at the age of 60 years, when he expired with the humble expectation of a peaceful and glorious immortality.

The following inscription was engraven on his tomb stone as a testimony of the affection and esteem of his bereaved congregation:

New-England's glory and her radiant crowne,
Was he who now in softest bed of downe,
Til glorious resurrection morne appeare
Doth safely, sweetly sleepe in Jesus here.
In nature's solid art and reasoning well,
Tis known beyond compare he did excell;
Errors corrupt by sinnewous dispute,
He did oppugne and clearly them confute:
Above all things he Christ his Lord preferd,
Hartford, thy richest jewel's here interd.

Thoughts on the Necessity of the Christian Revelation.

THOSE who deny the Christian Revelation are interested to extol the powers of human discovery, and they ascribe to the mind an original ability of investigating certain truths, which they denominate the principles of natural religion, and assert their sufficiency to teach the way of happiness in every condition of our existence. To support this hypothesis it hath been said, that the works of infinite wisdom would have been very imperfect, if every creature was not endued with an original power of discovering whatever is necessary for its own good. If this remark be true, it precludes the propriety of all supernatural discovery, and limits finite knowledge in every period of being to such degrees as unassisted reason may acquire. Had the Creator designed his creatures for an existence independent of himself, he doubtless would have given them a power to discover, by their own reasoning faculties, every truth necessary for the perfection and happiness of their nature; but, as the whole was made to be perpetually dependent on his supreme will and influence, the fitness of giving creatures such a power doth not appear. The perfection of an independent nature implies an internal power to discover all happifying and directing truth; but the perfection of a dependent mind only requires what is necessary for complete happiness, in subservience to the assistance of a supreme instructor. Nature seems, in every respect, to be so constituted by divine wisdom, as to retain a sovereign efficiency in his own hand, and to teach creatures their dependence for every natural and moral blessing; at the same time, improvement depends on our own exertion, so that there is every motive to action by which an intelligent mind can be influenced.

There is very great difference between a power of originally discovering truth, and seeing its fitness and certainty after a discovery is made. The former, men possess in a low degree, but the latter in very great perfection. The former is what we commonly denominate the power of logical and metaphysical reasoning; and its uncertainty, its liableness to imposition, its wild and dangerous decisions are known from universal experience.—The latter is what we mean by common sense; the best directory of the human judgment in all great concernments. The former is an attainment gained by scholastic exercise and artificial rules; the latter is a gift of the Creator, in much nearer proportion of equality to men than hath been commonly supposed. By the former, opposite systems and truths have been vindicated with equal acuteness and success; perhaps, so as to appear unanswerable, leaving the mind in all the perplexity of an uncertain scepticism: By the latter, the great body of mankind form their opinions and thus practise in the common concerns of life, more skilfully and with much better success, than they could do by the aid of elaborate and metaphysical reasoning.

Further, Truths long known appear so certain and familiar to

the mind that we are apt to suppose every one hath a power of first inventing or discovering them without any assistance. This is the case with most of the great truths in nature, religion and morality. Inattention to the difference between a power of discovering truth, and of seeing its certainty and fitness when discovered, hath been a source of many errors in religion. On the one hand, supposing men able originally to discover the most exalted truths respecting the Godhead hath been urged against the need of a revelation. There a power is assumed which doth not exist in man, and is not necessary for the perfection of our nature, in its rank, employment and happiness. On the other hand, an imputation of weakness in seeing the certainty of truth when fairly exhibited, is attended with evils, for it invalidates the system of moral practice, and leads men to doubt where they ought to reverence the certainty of their conceptions.

Human well being, and the exercise of moral agency and happiness did not require that we should have great acuteness in originating truth ; this was therefore left to be accomplished by the efficiency of God, in such ways as his wisdom judged most proper. But a power of clearly proving and certainly knowing its reality when originated was necessary for every purpose of agency and practice, and therefore given in great perfection, and in nearly equal measure to the children of men. To see the truth of these observations in natural arts and science, will give us confidence in applying them to moral and religious purposes.—Of all the great scientific and technical improvements how few have originated from elaborate reasoning with a design to invent something new and great ? And how small a proportion of them have come from men most eminent in reasoning abilities ? Accident and experience are the great sources of natural improvement. In the progress of arts, small circumstances often lead common minds to make discoveries which have baffled scientific search in the great and studious. Nature will never be so exhausted, as to preclude further discoveries in the same way ; and they are continually taking place in matters so plain when discovered, that we wonder the inventive power of men should have overlooked them so long; this plainly shews the great weakness of that power in the human mind, by which truth is invented or originated to human knowledge.

In applying these remarks to divine science, we find abundant reason to think that mankind are indebted originally to a revelation for the principal articles of what is commonly called natural religion. The animal senses are the first medium of knowledge, by which all sensible ideas are acquired. But the scriptural Deity is a being wholly invisible to the senses. While experience of nature, and our own being continually increases knowledge, there is no experience of any character or power in the creatures, analogous to those divine powers and attributes, which the holy oracles ascribe to the supreme God.—An idea of knowledge and pre-

sence may be obtained by experience and observation of created objects ; but how a Being of omnipresence and omniscience should be deduced from those, is very difficult to apprehend.— Through created existence there is no being or character like to the godhead of revelation. In all human experience there is nothing in similitude of the nature and efficience ascribed to Jehovah. How the human mind, when left to itself, and to the objects and events of a surrounding world, without any assistance from experience, without any resemblance in sensible objects, should ever originate such a character as the true God, scripturally described, is impossible to conceive. A God effecting the greatest events by the energy of a single volition ; causing existence where there was no being ; an efficient power operating at the greatest distances without any material instrument of exertion ; an universal but at the same time an invisible presence ; an infinite nature with all the peculiar ascriptions of Deity, being no where resembled, and by none experienced ; an idea of all these must have been unattainable without a revelation. Even when revealed these attributes are incomprehensible, and there seems no probability that the mind, without the assistance of experience, or sensible likeness, or revelation, could have originated a belief of incomprehensible attributes. That men without a revelation might have conceived of beings greater than themselves is altogether probable ; but in forming the character of such beings, they would only have enlarged the peculiar properties and powers of a created nature, and such enlargement can never result in godhead as it is described in the sacred volume.

If an idea of the natural attributes is unattainable by human reasoning, there is still more room to suppose that the moral nature of godhead would not have been discovered : an immoral bias on the human mind increases the difficulty of investigating the nature and operations of infinite moral rectitude. Pagan theology may be adduced to support this representation. A great part of the heathen do not appear to have had any just notions of the divine perfections either natural or moral, and so far as their apprehensions were conformable to the greatness and grandeur of scriptural representation, was doubtless owing to some traditionary assistance from ancient revelation. Their character of the gods is but an enlargement of created powers, acting in a sphere superior to men, but still limited and unworthy the eternal Deity. Their descriptions of the divine morality are drawn from their own bosoms, and in instances beyond number partial, dishonorable and impure, such as all would deem unworthy a good man. For the few just ideas of divinity found among those not in possession of the holy word of God, we may easily account by tradition, and the communications which must have been kept up between the enlightened and dark nations. Almighty God originated such an idea of himself, as the human mind could receive, to the parents of our race.

This was repeated in succeeding revelations, and the human descent from a common source might by traditional information, communicate some knowledge of so interesting a truth. Still, tho' divinely originated, the subject was too great and holy to be fully retained in human knowledge, without frequent recurrence to the original light. Literary characters through the old world, directly or mediately, became acquainted with the Jewish revelation, which was placed in the hands of a people, whose local situation made them the centre of all communication between the eastern and western countries. The repeated dispersions of that people contributed likewise to the same event. Paul the apostle largely describes the Gentile heathen character. In this description he speaks of them with the advantages they had. God had at first originated to the world a true knowledge of himself—This by tradition and information must have been imperfectly communicated to all nations.—To aid this information when given, there was the whole force of natural evidence, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Still they did not like to retain the true God in their knowledge, and to worship him. Disrespect of this glorious character, when originated to the knowledge of the world by a revelation, and confirmed by strong natural evidence, sufficiently proves a moral corruption, which is the point he was establishing.

From the concurrent testimony of profane and sacred history, while Jehovah the scriptural God was known in Israel, the theology of all the neighboring nations, was miserably defective. Upon no hypothesis but that of a revelation, can we account for the elevated descriptions of godhead, peculiar to the laws of that people. With all the light which hath radiated from that source, through the contiguous nations of men, their conceptions fell vastly short of what we find in the Jewish books. In every other kind of improvement, other nations were at the same time elevated above them. That a race of people, agricultural in their general character, and not famed for acuteness in any human sciences, should invent a theology so full of grandeur, becoming eternal Deity, is beyond all probability. This confirms our sentiments, that without a revelation the reasoning faculties cannot attain to just apprehensions of the true God.

The future existence and immortality of men, which is another truth now generally received, would never have been received by mankind, without some supernatural assurance of the fact. Jesus Christ is the great prophet, and by his agency the most ancient prophecies were given to men. In his ministry and the inspiration of his servants, who lived before and after him, a future and immortal existence were not only assserted, but first brought to human knowledge.—Without supernatural information, there would have been no fact in nature to establish the truth. When men

observed the progress and change of nature; that all things here have their production, maturity and dissolution, without any symptoms of a remaining existence; that other objects of similar qualities rise up in their stead, and in the same manner return to death; when this is observed to be a universal law of vegetable and animal being, and that men die like other creatures, I do not conceive any evidence or fact that could induce the ancient opinion of their future existence. If our general longings for immortality, or rather for a continuance of being, could establish its certainty, the depraved longings of man would prove many events, inconsistent with the first principles of nature and of virtue. Our knowledge of the mind in its disembodied state is so imperfect, that when we see rational exercises decaying in the same proportion as animal vigor and life abate, we should suppose the whole man gone to destruction, were not a more divine hope originated in the word of God.—This truth taken as part of revelation appears to be sufficiently demonstrated; but left to be argued from the present events of nature, would not even have appeared probable. Similar remarks might be made upon several other articles which have been assumed as doctrines in such a scheme of natural religion, as men would form by reasoning without a revelation; but if what hath been said is true, this superstructure falls to the ground.

By this representation the evidence of religious and moral truth is not at all invalidated.—Though the inventive power of human nature by an operation of reasoning is very weak, and could never have discovered what some may call the principal doctrines of natural religion; the power of common sense, or of seeing the fitness and propriety of truth when once originated to the mind, hath every degree of acuteness necessary for the perfection of our dependent natures, to form a certain faith, and direct us in all matters of practice. When the scriptural character of God is set before our minds, his self existent nature, his glorious powers and perfections, his creating and providential agency, and his moral rectitude consisting in essential love; when we consider the natural system of existence in social connection admitting a scheme of moral virtue, glorious and useful for the whole; also the manner of recovering sinners revealed in the gospel, and how it confirms all the original laws in nature, our minds are delighted, are assured that these things are truth, and we have the same certainty both in faith and practice, as could be produced by a power to discover them without a revelation. The invisible things, even the eternal power and godhead of Jehovah, are confirmed by the things he hath made. It is fit there should be such a character to produce and govern all things,—such a law to unite the universe in blessedness, and the promised immortality of the mind, and resurrection of the body, harmonize with the great design of infinite wisdom.

This subject is very important in the defence of Christian-

ity ; for when we view the contents of divine revelation, and find them such as command belief, and at the same time above the discovery of men without instruction from God, it places revelation upon a footing from which it can never be shaken.—A person cannot be educated in any Christian land,—he cannot have a common intercourse with men without receiving from them many truths, first given to human knowledge by the word of God.—For those who have received these great ideas from the divine oracles, adversely to turn against them and say they contain no more than unassisted reason teaches, is a most unfair method of procedure.

None will deny that men in forming a system of natural religion, may describe the supreme existence and other sacred truth very justly without using the language of the holy scriptures.—But where did this knowledge originate ? how did it come into the world ? Not by the inventive powers of men, but by the inspired voice of Deity, who knew himself, and communicates his glory to creatures as they are capable of receiving. That the common reason and sense of mankind is able to see the fitness of divine truth when unfolded, all will allow : this power was necessary to the perfection of our nature in its dependent state. But there is no man can put himself in the situation that all the world probably would have been in without a revelation from God. The truth is now made our own and will for ever remain with us, but what would our attainments have been, if almighty God had left our reason to investigate religious and moral truth, by our own experience and our observation of the creatures with which we are surrounded ? In all these things, it is probable the world would have been a scene of darkness, and the human mind totally destitute of those great ideas which give us present happiness, excite our adoration, and are the basis of future glory. Taught by these reflections to honor the word of God, let us diligently search for instruction in all things pertaining to life and godliness.

Thoughts on the preparation already made, and now making, by the Providence of God, for the commencement of the Millennial state of the Church on Earth.

BY the Millennium is meant a period before the consummation of time, in which the Christian religion shall be acknowledged through the world, errors be exploded, a holy practice become general, and the world filled with peace. It will be the universal reign of the Prince of peace on earth, when the glory of his kingdom will appear to all mankind. From what hath been seen and experienced in all the past ages, no adequate idea can be formed of the glory to which the church will arrive in this world. As Christ suffered here, so here he will triumph, and bring Satan under his feet.

The Christian belief of such a state to come, is built on the testimony of revelation. No-

thing of this kind can be determined from the depraved character of man, from past experience, or philosophical reasoning. This day of general peace on earth will arise from the sovereign will of God, and is certified to us by the testimony of the Holy Ghost, speaking to us by the mouths and pens of his inspired servants. All the ancient prophets speak of a day in which the earth shall be filled with righteousness and peace: when empires and kingdoms, kings and princes, and men of every description shall bow to the sceptre of Immanuel:— When wars and rumors of wars shall cease from off the earth: When professing Christians of all denominations shall see eye to eye, and be united in a holy charity; and when a pure worship shall be offered every where to the Lord. Our divine Lord, while in his state of humiliation on earth, predicted this consequence of his sufferings, the foresight of which was one of his best consolations. He knew himself dying to gather innumerable sons to blessedness for the glory of his father. The apostles and later prophets foretold the future prosperity of the church, especially the distinguished apostle and prophet John, in prophetic language, assures us of a thousand years, after the preceding apostacy and plagues had passed away, in which Satan should be bound with a chain, and cast into the bottomless pit, when his people should live and reign with him.

It is not my design to introduce the whole scriptural evidence that such a state of the church shall succeed the present dark and gloomy days; but for the confirmation of faith in those who doubt, briefly to describe the preparation that is making by the allwise providence of God for the glorious event.— When we look on the world and the nations in their present state of convulsion; consider the errors which prevail; the present rage of war, and causes of war for many years to come, the Christian whose faith is weak may be discomforted. He may be ready to say, I have been deceived on this subject. Indeed, there is nothing which appears like millennial glory in the present condition of mankind. Allowing this to be truth, still there may, in the dispensations of providence, be such preparations for the event, as will astonish every considerate observer of the ways God. Before the birth of the Saviour, it was declared "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it to him." These overturnings took place in the successive destruction of the Babylonian, Medo-Persian and Grecian empires, until the Roman governed the world in peace, when the Prince of peace appeared. It would not be difficult to show how these revolutions were necessary for the introduction and spread of the gospel.

So it is prophesied that there shall be great overturnings in the earth before the introduction of millennial peace and glory. These are now taking place, and they are a necessary preparation for that glorious event. Thro' the wickedness of men, the fire of the Lord is kindled, and

it will burn until all the materials which render the state of the nations combustible are consumed: it will burn until the hierarchies which men have erected are destroyed: until the pride of man is brought low, and then the Lord will appear in his glory to build up Zion.

The ten kingdoms, the Mahomedan powers, and the great earthly obstacles to the pure religion of Jesus must be given to the burning, fiery flame, before the way is prepared for the peaceful reign of Jesus. A destruction of human pride, power and superstition is now effecting by means which men could not foresee. The flame rages awfully, and exactly how long it must continue, God only knows. This only we know that a want of the means of combustion must ere long stop the burning, and then the pride of men will be humbled.

All these things are a preparation for the glory of the latter days. Search the scriptures, and ye shall see these things to be true. Cease not to believe because God worketh in a manner different from the wisdom of men. The wisdom of God is holy; the wisdom of men is sensual, and they are used as instruments of almighty power, when they mean not neither do they think so.

Another preparation for the millennial state of the church is the universal spread of Christian knowledge.

Two things are necessary to form the Christian character: The first is a doctrinal knowledge of the gospel; and a second the sanctification of the spirit. Sanctification by the spirit of God must be wrought by an effusion of his holy influences which he can grant, at any time, on all the nations of world. Often doth he grant these influences, at times and on places where least expected. He doth thus to prove his sovereignty, and when the natural preparation is made, the spirit, to fill the hearts of men with peace and love, will not be denied. Although one great part of the earth be heathen, and another great part, under the name of Christian, in a state little better, and the purity of the gospel, in every place mingled with awful imperfection; yet, on inspection, it is surprising to consider the natural preparation for spreading the name of Jesus over the whole earth.

In all the countries of Europe the name of Christ is now known. In Greece and the western countries of Asia, where Mahomedism is yet triumphant, there are an innumerable number of various sects of Christians, held under the rod of oppression. It is the same in the extensive dominions of Persia. It is true these are miserably ignorant, but when the oppressive rod now held over them is broken, and the spirit of God poured out, their posterity may become shining apostles through a large portion of the eastern hemisphere.

Russia professes the faith of the Greek church, and her conquest of all the northern Tartars in Asia, is introducing the name of our dear Redeemer among the inhabitants of those dreary regions.

The European conquests on the southern coasts of Asia and

the intercourse with China, although designed wholly for the purposes of commerce and worldly grandeur, are becoming the means of an attack on the deepest pagan idolatry in the world. Through the influence of pious men, the Christian scriptures are printing in sundry languages of these countries, and where God sends his word, he will accompany it by the protection of his providence and the aids of his spirit.

Around the vast region of Africa, we find colonial possessions and commercial factories, possessed by those who profess to be Christians, in distinction from heathen. The southern part of that quarter of the world hath long been under the government of Christian nations, from which, by the exertion of missionaries, some knowledge of Christianity hath been propagated among the rude inhabitants many hundred miles northward. Even in this most unfortunate quarter of mankind, there are means preparing for the gospel to spread. The Mahomedans, notwithstanding their bitter enmity to Christians, have ever acknowledged Jesus Christ to be a prophet, and when their civil power is broken, which must speedily take place by the fall of the Ottoman empire, their minds will be opened more benignly to hear the doctrines of the gospel.

The Jews are found in every country of the world. They are retained in a state distinct from all other people for two great purposes. The first to be monuments of divine displeasure against their nation, for crucifying the Lord of Glory; the second, to be instruments, after their conversion, of propagating the Christian faith. They have a firm belief in the true God, and in the divine authority of the Old Testament. When they become convinced that Jesus of Nazareth was the true Messiah, hosts of this people will be in every country to proclaim the name and doctrines of him, whom they slew on the tree. Then the name of a Jew will be as precious in the ears of a Christian as it is now odious.

The race of Abraham was designed by the wisdom of God as means or instruments of making some of his greatest displays of grace and justice to a guilty world. So far as the scheme of infinite wisdom hath taken place this hath been done. They have been distinguished by blessings, by their own sins, by the judgments of God; and they shall again be distinguished as subjects of divine mercy, and as instruments of spreading the gospel into the darkest corners of the world. Thus say all the prophets, and thus the providence of God hath hitherto fulfilled their predictions.

If we look to the continent of America, which was last bro't into connection with the civilized world, the spread of Christian knowledge hath been surprising. Recently, this vast continent was overspread with pagan ignorance. Fewer traces of divine truth were found here than in any parts of the earth. Through ignorance it was the strong hold of Satan, and a knowledge of the true God was almost excluded from the minds of millions of its aboriginal inhabitants. Now it is peo-

pled by as many millions, the descendants of Christian ancestors, by whom the doctrines and practice of the gospel are as seriously received and obeyed, as in any part of the catholic church. Sanctuaries for the worship of the true God are erected, not only in the port towns and great cities, but even in the wilderness, and in the midst of groves where a private habitation cannot be seen by the eye. On all our shores, almost around the whole continent, the name of Christ is known. It is only in the interior parts that some knowledge of Christianity and civilization have not reached.—This is a great work of God for reducing the world to the obedience of faith in his Son. Within half a century from the present time, the vast influx of Christian foreigners, and the natural increase of the present Christian inhabitants will fill this great Continent, with cities, towns, and those scattered agricultural habitations, where Christian piety is generally found in its greatest purity.

But where are the aboriginal people, the millions of whom we spake before, and where are their descendants? They have perished before a knowledge of the arts, sciences and religion, and so far as these advance they disappear. Unhappy people! Except in some small districts, they refuse civilization, and without some degree of this, Christianity cannot be introduced among them. From what race of men they have descended we pretend not to say. Certainly they are possessed of great human accuteness, but appear to be left by the Providence of God to their savage groves and deep ignorance in divine things. Who that is a Christian indeed will not pray for them, that the means used for their instruction may be blessed, for gathering a remnant of their seed into the Christian church?

Thus vast, thus astonishing are the means used by the wisdom of God, for the propagation of Christian faith through the earth. In several ages past, while the members of the Christian-church have been sleeping, the providence of its great head hath been preparing the means for its general extension.

Last of all we have seen, and it is a wonderful event, an ardent spirit awaked in the hearts of God's children, to explore and preach the gospel in the darkest regions. A great number of missionary societies have been instituted, the hearts of the pious have been opened to bestow their property liberally, many hundred missionaries have been raised up in the spirit of the ancient Evangelists, who are now endeavoring to search out the deepest recesses of heathen idolatry, and proclaim the good news of salvation. The work is the Lord's and it shall prevail. The islands of the sea rejoice, and the Lord begins to be known by those who knew him not. Thus the two great means of preparation for the millennial state of the church on earth, are operating at the same time: the fire of divine wrath is consuming natural obstacles, and the means of Christian knowledge are prevailing.

After all, perhaps, the Christian who is fervent in his feelings, and little instructed in the

prophecies may say, I am not yet satisfied. Where is the promise of his coming? Where is purity of faith, the fervor of love, and holiness of practice? Do these appear in all the regions which have been mentioned? It is readily conceded they do not. Neither do they appear in the purest part of the church on earth, it may be said, if the purity and love of the church in heaven is to be made a standard of our opinion. Miserable ignorance, imperfection and the remains of idolatry and infidelity are found in those who have been mentioned as instruments whom God is using to introduce the glorious state of his church on earth, and whether many of them will ever attain the holy rest of heaven is not for us to determine. Our desires, although arising from a pious source, ought not to outrun the counsels and providence of God. "He that believeth shall not make haste." The great difficulty in converting heathen lands hath been to make them renounce their ancient faith, and acknowledge a God who hath been altogether unknown to them; and when this takes place, the most is effected that can be done by means; we, therefore, consider all these things as a natural preparation for the desired event. The forms of godlines may be through the instrumentality of men, but the power must be from the spirit of God. In this day of darkness, we receive many earnests of the spirit's operation to encourage the faith of his people, but we are not to expect any general harvest, until the spirit shall be poured out on all flesh. That will indeed be a day of glory, and the sovereign power of God will be more displayed than ever before.

When all obstacles, except the sinfulness of the human heart are removed by his devouring judgments: when a knowledge of the name of Christ hath traversed every region: when instruments are found in every place to proclaim his name, doctrines and laws, then the spirit shall be poured out on all flesh. How vast the change, to see a revival of religion thro' the whole world at the same time! What an amazing display of the sovereignty and grace of God!—Imperfections, errors, jealousies, and remaining idolatries will be consumed by the purifying spirit of God, as it were in a day. Speedily will the hearts of men be knit together in the bonds of love. The Lord will be in all the earth.—Blessed is he who shall come to this time!

Explanation of Scriptural Types.

(Continued from Vol. I. p. 469.)

Explanation of the Typical System.

HAVING considered the *city* which God chose to put his name there—and the *place*, the temple, peculiarly appropriated to the institutions of his worship—we are next to explain,

Thirdly, The ordinances of divine service.

The holy rites now to be explained, shall be confined to the daily sacrifices offered to God, as acts of religious devotion.—

It may reasonably be admitted, not only that burnt offerings were of great antiquity, but of divine authority : yet we are not informed of any particular manner in which they were presented, until they were incorporated as an important part of the Hebrew ritual. Explicit regulations were then prescribed, respecting the victims, and the manner in which they should be offered on God's altar. The victims should be the firstlings, males of the herd and flock—without blemish—of the most innocent and amiable kind, the calf and the lamb, the pigeon and the dove—the victim should be placed before the Lord—the offerer should lay his hands upon its head, kill it, and cut it in pieces—the priest should receive the blood, sprinkle it round about upon the altar—lay the pieces upon the wood, and consumed, it became an offering made by fire, of a sweet savor to God.

In the sacrifices prescribed for the Israelites by Moses, have we not an instructive symbol of the great Christian sacrifice? In the firstling, or first born, the lamb of the first year, have we not, typically, presented, God's Lamb, his first born, his only begotten, his beloved Son—In the innocence, patience and perfection of the lamb, the simplicity and purity of the dove, we see, figuratively, the innocence, patience, purity and perfection of Christ, who did no sin, and was led as a lamb to the slaughter—In the laying of the hands upon the lamb, and transferring, ceremonially, the guilt of the offerer to the victim, we see, imputatively, God laying the iniquities of his people upon his Son—In the slaying of the lamb, cutting it in pieces, laying it on the wood, and sprinkling the blood on the altar, we see God wounding his Son for our transgressions, and bruising him for our iniquities, his Lamb slain, and blood sprinkled to make atonement for sin, and purge the conscience from dead works.—In the burning of the sacrifice, what a glowing representation have we of Christ, as the victim of vindictive justice, of the Lamb which takes away the sins of the world, smoking on God's altar ?—In the perfume, the sweet savor of this sacrifice, we see the acceptableness of Christ's offering, a sacrifice, O how much more acceptable to God, than the blood of bulls and goats, or the fat of calves and lambs !

When the sacrifice was finished, atonement was made, guilt was purged, and the offender restored to favor ; and when Christ offered himself to God, a lamb without spot, he made reconciliation for iniquity, and through faith in his blood, pardon of sin is obtained, transgressors restored to divine favor, and to them that look for him shall he appear the second time without sin unto salvation.

We read only of burnt offerings before the dispensation of Moses. These, therefore, under the preceding dispensations, comprised the various typical oblations instituted by the Hebrew lawgiver. They are accordingly explained generally and comprehensively—But if we affix a distinct and separate signification to each, burnt offerings represented Christ as wholly resigning himself to God, a

complete sacrifice, to make atonement for sin—Sin and trespass offerings peculiarly respected Christ as made sin for us, that we might be the righteousness of God in him—Peace offerings typified Christ as our peace, as reconciling us to God, and giving peace to his people, not as the world giveth—Meat and drink offerings, typified Christ pouring out spiritual refreshments for his people, giving them his bread and the wine he hath mingled.

The apostle has also taught us, that the sacrifices of the Hebrew ritual, typified the pious exercises of saints. In the Israelites, offering whole burnt offerings, we see saints acknowledging God as their supreme Lord and benefactor, expressing their homage and obedience, and presenting themselves living sacrifices, holy and acceptable thro' Jesus Christ.—In the sin and tresspass offerings, we see Christians offering to God the sacrifice of a broken and contrite heart, and looking by faith to Christ, the great propitiation, for pardon and acceptance.—In the peace, meat and drink offerings, we see them acknowledging God as the giver of every good gift, thanking him for his mercies, and supplicating the continued bestowment of his favors, through Christ Jesus—In the sacrifices of the morning and evening, we see their prayers coming before him as incense, and the lifting up of their hands as the evening sacrifice—Every sacrifice should be salted with salt, and all Christian duties should be seasoned by grace in the heart.—We may next consider,

Fourthly, The persons appointed to perform the sacred rites.

In the preceding ages, individuals performed sacrifical rites as occasion presented; but this service, by the Hebrew lawgiver, was appropriately restricted to a particular order—the priesthood; and the regulations relating to it were explicit and extensive. They defined the persons who only might sustain the sacred office—the qualifications they should possess—the vestments they should wear—and the manner of their induction into the holy employment.—These being highly typical, require particular explanation.

1. The qualifications they should possess.

It was essentially necessary, that the person who served in the tabernacle, should be of the house of Aaron and the tribe of Levi—perfect in person—temperate in life, and marry a virgin. It required, that the chief of the order, the high priest, should be the first born, or eldest son; and as the most eminent, he is peculiarly respected in this analogy. True, indeed, Christ was not of the house of Aaron, nor of the tribe of Levi; but of the house of David, and the tribe of Judah; for he did not officiate after the law of a carnal commandment, but the power of an endless life, yet the right of succession to the office, of no son of Aaron, was better authenticated, than the qualification of Christ attested, by that voice which came from heaven, saying, *This is my beloved Son, hear him.*—In the perfection of their bodies, without blemish, we see the moral perfection of Christ,

who was without sin.—In their abstinence from wine, or temperate lives, we see the self-government of Christ, which prevented him from every excess, and promptly prepared him for his father's business.—In marrying virgins, how plainly is Christ prefigured, uniting to himself, the church, as a virgin pure and chaste, having escaped the pollution of the world thro' lust.

2. Their vestments.

While the common dress of the priests exhibits them, as modestly prepared for the common duties of their holy office, and naturally suggests, the holy modesty with which Christ performed the important duties of his holy ministry, and by which he appeared so truly dignified and amiable—what an august and impressive type of Christ, was the high priest in his pontifical robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty! The mitre on his head, with its golden plate in the front, with its rich engraving, HOLINESS TO THE LORD.—The ephod, with its shoulder pieces, in which were inserted the two onyx, and the breastplate with its twelve precious stones, in which were inscribed the names of the twelve tribes of Israel.—The curious golden girdle—and the blue robe of the ephod, with its golden bells and pomegranates.—Were not these highly typical and significant? Did not the fair mitre with its golden plate and noble engraving, typify Jesus Christ as the royal high priest, and eminently devoted to God? Did not the high priest bearing the names of the twelve tribes, the representatives of the universal church, on the shoulder pieces and breastplate of the ephod, typify Christ sustaining the church by his almighty arm, and bearing it, in the most ardent affection, on his heart?—Did not the rows in which the stones were placed, represent the symmetry and beautiful order of the church?—Did not the rich and beautiful vestments of the high priest, typify the perfect and glorious righteousness which adorns our great high priest, Christ Jesus?—Did not the curious golden girdle denote the holy promptitude and zeal with which he performs the sacred duties of the priestly office? And the golden bells and pomegranates on the robe of the ephod, represent the joyful sound of the gospel, or perhaps rather, the holy professions of saints, and the excellent fruits of righteousness they bear?—Next to the habiliments of the high priest we may consider,

3. Their consecration to the sacred office.

As the holy anointing oil was an essential article in the consecration of the priests to their office, and eminently typical, it may be proper to explain its typical signification.—The holy anointing oil, was a composition of principal spices, pure myrrh, sweet cinnamon and calamus, and cassia. These ingredients compounded and mixed with olive oil, became a precious unguent, which consecrated the subject to which it was applied to an holy use, and was denominated, *The holy anointing oil.*—This precious ointment in the Hebrew ritual, was the great

type of the Holy Spirit. The various ingredients, the principal spices, represented his various gifts and graces.—Oil is mollifying, and what so softening, what produces such an holy sensibility in the soul as the Spirit of God?—Oil is sanative, and what so salubrious to the soul, as the influences of the Holy Spirit?—Oil is invigorating and refreshing, and how exhilirating are the consolations of the Holy Ghost?—Oil is beautifying, and how ornamental to the immortal mind are the sanctifying operations of God's Spirit?—Oil perfumes, and how odoriferous are the holy influences of the Spirit of God?—This holy ointment prepared, the priests were to be washed with water, dressed with the sacerdotal robes, the holy oil poured on them, and sprinkled with the blood of the sacrifices, were hallowed and consecrated to the holy office, and performed the solemn duties of it.—In this solemn rite, what an impressive representation of the consecration of Jesus Christ to his priestly office and work?—In the unction of the high priest with the holy oil, we see, typically, God anointing and giving the Spirit, with its holy gifts and graces, not by measure, to his Son Jesus Christ, anointing him with the oil of gladness above his fellows. From the oil poured on the head of the high priest, issued a grateful odor,

'The oil through all the room,
'Diffus'd a choice perfume,
'Ran through his robes and blest his feet.'—

And a divine perfume succeeded the anointing of Jesus Christ with the Holy Ghost—Because of the savor of his good ointment, his name is as ointment poured forth, therefore do the virgins love him—and all his garments smell of myrrh and cassia with which he was made glad.—In the high priest, dressed in the pontifical robes, anointed with the holy oil, and sprinkled with the blood of rams, entering into the holy place, and performing the sacred rites, we see, typically, Christ anointed with the Holy Syirit, adorned with his own perfect righteousness, and by his most precious blood appearing in the presence of God, as the great high priest of his peculiar people.—And

'God has pronounc'd a firm decree,
'Nor changes what he swore,
'Eternal shall his priesthood be,
'When Aaron is no more.
'Jesus their priest for ever lives,
'To plead for them above,
'Jesus their king for ever gives,
'The blessings of his love.'

The precious ointment upon the head of Aaron, ran down his beard and went to the hem of his garment, and the spirit of Christ descends from him to all believers, who have an unction from the holy one, being sanctified in the name of the Lord Jesus, and by the Spirit of our God—and, having their fruit unto holiness, and the end everlasting life,

'Not Lebanon with all its trees,
'Yields such a comely sight as these.'

Aaron and his sons were anointed and consecrated to officiate in a worldly sanctuary—but Christ is an high priest of good things to come, and ministers in the true tabernacle, which the

Lord pitched and not man, not after the Levitical rites, but according to a better covenant, which was established by better promises, and God hath constituted saints a holy priesthood to offer spiritual sacrifices acceptable to himself through Jesus Christ—Aaron offered in the worldly sanctuary, the blood of bulls and goats, and the fat of rams and lambs—Christ offered himself as the Lamb of God, and entered into the holy place by his own blood—And the Christian priesthood offer to God, through their great high priest, the sacrifice of righteousness, of reverence and adoration, of love and obedience, the sacrifice of a broken and contrite heart, and the sacrifices of praise and good works—and with such sacrifices God is well pleased.—In these spiritual sacrifices may we ever abound, and shew forth the praises of him who hath called us out of darkness into his marvellous light.—Amen.

The Soliloquist.

No. 1.

THIS is the first evening of my life in which I have attended a religious meeting in a private house, and I return to my chamber astonished at my former prejudices. I entered the solemn place with a determination to divert my companions on my return, by some ludicrous representation of the transactions; but I dare not see my former companions lest I should become the subject of their ridicule for the impressions made on my mind. I am in a strange state! I do not know what aileth me! I who have trusted in my fortitude am now afraid of every thing! When I entered the conference* room I felt guilty, and if all my courage had not forsaken me I should have immediately retired.

The serious countenances of the people was extraordinary indeed! No whispering, no laughing, no compliments, and all, except a few, who were caught, I believe, as I was myself, appeared devout as though God was in the place. How strange and how new were my feelings when the ministers entered! With what solemn benignity they cast their eyes around on their congregation of young religionists! It could be exceeded only by the general aspect with which they were received. Truly it was the aspect of gratitude, humility, seriousness and reverence! No! surely no! I never had any true respect for a minister of religion before. I said, what can these men do or say to make this company so pleased with their arrival. I pray to God that the bitter feelings I had for a few minutes may be forgiven. No one injured me, but it is my nature to feel sudden passion, and I still hope that the passions God has implanted in men will not be marked against them as crimes.

Those hymns! Those surprising hymns! I at first thought they were written for the occasion, until I saw them using books. I certainly will inquire of what book they make use.

The first verse will never forsake my mind.

* Conference is a name given in New England to private religious meetings. Ed.

" My soul, come meditate the day,
And think how near it stands,
When thou must quit this house of clay,
And fly to unknown lands."

I never before heard voices so solemn! They appeared to enjoy what is my greatest pain. Death and glory! I have never tho't of either. So appropriate and fervent a prayer I never heard before. Who can forget the emphasis with which the petition was uttered, " Most merciful God! we pray for those who are in deep security, and through their impenitence and disbelief of religion, are going down the broad road to death." What can make these people so anxious for others?

I almost trembled when the preacher spoke from the words, " It is appointed unto men once to die, but after this the judgment." These are not new things. I have always heard of death and judgment, and why do they so affect me at this time? How could I treat these things with such levity as I have in time past? How could I abuse these people in profane companies, as I often have done, when they do no injury, except it be an injury to pray for their neighbours? I certainly will visit their meeting again, and find whether there is any enchantment in the business, or whether I have always been a profane sinner whom God will condemn. When the judgment was described it seemed to me, for a few moments, as though I must be summoned before another morning. How many actions of my life crowded on my memory which I never before thought to be sinful. Blessed be God that he hath given me reason. I am resolved to make the experiment, and for one week to make reason the guide of all my actions. In abusing this excellent faculty I have been very wrong. If I had stopped to reason, I should not have been the unhappy man I now am.

No. 2.

I HAVE been to another of these meetings. It was more solemn to me than the last! It appeared to me I was the only unhappy person in the company. If I could I would break away from them, but with my present apprehensions this is impossible. It is a week since I determined to govern myself by reason, and in this week have been more unreasonable than ever. Fears have been in my way! my passions have been in a constant agitation. Sometimes I contend with myself, and sometimes with him who brought me into being. The sound continually rings in my ears, " and after this the judgment." Reason! Reason on which I began to depend for my amendment is continually condemning me. In no part of my life have I acted reasonably, and in none less so than the last week. Although I have not committed open crimes, all is wrong and nothing is satisfying. When I make good resolutions and think I perform them, there is still a load lies on this fearful pained heart. I am utterly at a loss which way to turn myself, neither can I account for the cause of these feelings. Formerly, when they invaded me, for a few minutes, I could shake them off, but now they abide, and there seems to be a degree of

guilt in endeavouring to expel them. But there is a gleam of hope I may get free from these dark apprehensions. It was an excellent discourse we heard this evening, "Whoso putteth his trust in thee, shall be safe."—From this time, while I make reason my guide, I will trust in the Lord, and who knows but I may escape this wretched state of mind!

Religious Intelligence.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

OF all God's marvellous dispensations, his works of grace are the most wonderful, excellent and glorious. In these he eminently displays his adorable sovereignty, irresistible power and infinite mercy. These should ever be contemplated with holy admiration, delight and praise. More than any other, they are objects of attention and desire, to all those who prefer the prosperity of Jerusalem to their chief joy. They edify and please the pious heart—quicken, animate and confirm saints, exhibit peculiar evidence of the truth, importance and happy effects of the Christian religion, and are adapted to excite the attention of the stupid to their eternal interests. While others record the events of divine Providence in the natural world, the convulsions and revolutions of states and kingdoms, and the rise and fall of empires, is it not peculiarly incumbent on the ministers of religion, and the friends of Zion, to mention the loving kindness of the Lord, in the acts of his wonderful mercy? In the hope, that it will be grateful to the readers of the Magazine, edify the godly, and give occasion for many thanksgivings to God, it is proposed to furnish summary narratives of religious revivals in the county of BERKSHIRE, Massachusetts, as soon as materials for this purpose can be collected.—These may be introduced by accounts of

Revivals of religion in the town of STOCKBRIDGE.—As the religious revivals in this respectable and highly favored town cannot, probably, be more correctly exhibited, they shall be communicated by an extract from a note of the Rev. Dr. West, the present pastor.

'In the year 1773, God was 'pleased to awaken, in the peo- 'ple, a very great and solemn 'attention to religion and the 'concerns of their souls. As 'this was the first time that any 'thing of this kind had appear- 'ed here, to any considerable 'degree, the solemnity was great 'and almost universal among 'the people. Numbers were 'hopefully converted and added 'to the church.

'In the year 1782, God was 'graciously pleased again to 'visit us in a similar manner.— 'And though the general solem- 'nity hardly equalled that, which 'appeared at the time of the for- 'mer refreshing, there was not a 'less, but, probably, a greater 'number brought out of dark- 'ness into the light.

'Since that time there has 'been no *general* awakening 'amongst us. Yet some few 'years after, God was graciously

'pleased to visit us in mercy. 'An uncommon attention to religion appeared in a few persons—This continued for the space of two years—not more than seven or eight probably being the subjects of special awakening at any one time. 'Within this period many more were brought publicly to give up their names to be the Lord's, than under any former awakening. In the intervals between these awakenings, there have been, from time to time, some individuals hopefully brought home to Christ.

'In the year 1799, if I mistake not, there was more attention, amongst us, to religion than usual. During its continuance, above twenty were added to the church.

'Since that time we have been again visited in mercy. Divine influences seemed to be continued for the space of two years, though on the minds of a small number at a time. As a fruit of this gracious visit, however, the church was enlarged by the addition of about forty members. For the space of a year or two preceding the summer past, greater stupidity and inattention to religion appeared, than probably had been known at any period for the last twenty years. A few instances of special attention were discoverable, one after another, through the summer. 'The blessed work is still continued, and apparently, gradually on the increase: there being between twenty and thirty whose minds are especially, and some of them very deeply impressed with a sense of the wretched and very dangerous condition they are in, by reason of their sins—a larger number than have been under special and peculiar awakening *at any one time*, for more than twenty years past. There seems reason to hope, that several conversions have lately taken place.

'These things are to be noted, to the glory of the great God and Saviour, and to the praise of his rich and sovereign grace.'

Stockbridge, 29th Nov. 1808.

The Fourth Report of the British and Foreign Bible Society.—May 4, 1808.

YOUR committee now submit to the British and Foreign Bible Society, the report of their proceedings during the fourth year of its institution.

In their last report, your committee noticed with much satisfaction the continuance of the pleasing effects produced on the continent by the example and encouragement of this society, notwithstanding the counteraction occasioned by the war. Shortly after the date of that report, they were gratified with information, that the German Bible Society at Basle was laboring with all assiduity; that the printing of the New Testament, in the mode proposed, had been begun; and that the Old Testament would be very soon committed to the press.

They also learnt, at the same time, that a seasonable and considerable contribution to the funds of the Basle Society had been promised by a religious so-

ciety at the same place, in connection with the United Brethren. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, most forcibly described in a letter from a correspondent of your committee, the fifty-sixth sheet of the Bohemian Bible had been printed.

Your committee are unable to lay before the society any further information respecting the proceedings of the Bible Societies at Basle and Berlin, from the total interruption of all correspondence with their friends on the continent, since the month of May last. They have no doubt, however, that those societies are still engaged in the prosecution of the important works which they have undertaken, although the circumstances in which they are placed may retard the final completion of them.

The same causes which have interrupted the correspondence of your committee with Germany, have occasioned the discontinuance of their communications with the German protestant clergy in Petersburgh, and with the Rev. G. Carlboom in Esthonia, by whose assistance they had reason to hope that a bible society would be established in that province.

Your committee have the satisfaction to report, that nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the expense of the British and Foreign Bible Society, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it.

The state of Iceland must render this intelligence particularly interesting: the sacred scriptures are not only highly esteemed by the common people there, but are read by the heads of families, whenever a copy of them can be obtained, in their domestic worship, in preference to all other books; while, on the other hand, copies had become so scarce, that they could not be purchased at any price.

The 500 copies of the New Testament, intended for the bishop of that island, were also ready for dispatch at the same time, but were detained for the arrival of a vessel destined for that part of the island where the bishop resides. The arrival of this vessel having been unexpectedly procrastinated, the 500 copies remained in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. By this time they have probably been sent to Iceland.—Your committee had it also in contemplation to promote an edition of the entire scriptures in the Icelandic dialect; arrangements had been made with a view to the accomplishment of this object. It has, however, been suspended by the intervention of hostilities between this country and Denmark; and the circumstance strongly impresses your committee with the justness of an observation upon it by their correspondent, who had been active in making those arrangements, "that it proves the necessity of doing good while it is in our power."

While your committee have to lament this interruption to their proceedings, it is at all events highly gratifying to them, as it must be to the society, to know that their institution, its object, and operations, have the cordial approbation of the Danish Society for promoting the gospel, and of that established at Stockholm *pro fide et Christianismo.* These sentiments have been communicated to your committee in the names of those societies respectively, and suggest the pleasing hope of beneficial co-operation with the efforts of this institution, whenever peace is restored.

Your committee have received several interesting communications relative to the translating and printing of the scriptures in the Calmuc dialect, which have been maturely considered by them. From these it appeared, that a small portion of the scriptures had actually been translated into that dialect by some ministers of the united brethren at Sarepta; that proper types for printing it could be procured at a very moderate charge, at Petersburgh; and that nothing was wanting but the assistance of this society to promote this laudable work.

Your committee, therefore, have not hesitated to grant the sum required for procuring a set of Calmuc types, being 600 rubles, or about 60*l.*; and have strongly recommended to the ministers to commence the translation of St. Matthew's gospel, and to proceed in translating such entire books of the New Testament as their circumstances may enable them to execute; with the promise of further assistance from this society, from time to time, in proportion to their progress in the undertaking.

The last report of your committee stated the instructions given to Dr. Knapp at Halle to send 400 Bibles and 200 Testaments for the use of the German colonies on the Wolga.—Your committee have received information of the safe arrival of these books at Petersburgh; and have further learnt, that the emperor of Russia had graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply had reached the Rev. P. J. Hiemer at Lesnoi Karamish, and had been received with the most lively demonstrations of joy and gratitude both by ministers and people. Your committee trust that before this time the Bibles and New Testaments have reached the place of their destination. A contribution has been raised to defray the expense of their carriage.

The 500 copies of the gospel of St. John in the Mohawk language have been received by Mohawks, in general, with grateful acknowledgments; and your committee, upon information that a further supply might be beneficially distributed among them, have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

Your committee have to regret the want of intelligence from Bengal, since their last report, respecting the progress made

there in translating the scriptures into different dialects of India; nor have they yet received any acknowledgment of their resolution granting a donation of 2000*l.* in aid of this desirable undertaking. They have it, however, under consideration to print an edition of the Tamulian version of the scriptures; and they availed themselves of their communication with Bengal to send 500 Bibles and 1000 Testaments, to be placed at the discretional disposal of the corresponding committee in that country, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose.

The preceding detail comprises nearly all that your committee have to report with respect to the transactions of the society in foreign parts. Under this head, however, it remains to mention, that they have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee had reason to believe they would be received, as they had information that 600 Spanish Testaments, furnished by this society to respectable individuals, and by them transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country; "that even priests had come for them," and had recommended them as "good and fair copies." A large supply of English Bibles and New Testaments has also been sent to Gibraltar for the use of the garrison.—Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number has been consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. Your committee have also availed themselves of the offer of S. D. Street, esq. senior master in chancery for the province of New Brunswick, to take charge of a number of Bibles and New Testaments for the accommodation of several families in that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, adverted to in their last report, has not escaped the attention of your committee; but the expense of this work, and a variety of important circumstances involved in the execution of it, are subjects which will still require much deliberation, before a final decision upon it can be made. Your committee have also under their consideration a proposal to print the New Testament in modern Greek.

In reporting their proceedings within the united kingdom, your committee have the satisfaction to announce that the editions of the scriptures in Welsh and Gaelic have been completed; they have further the pleasure to remark, that applications have been already received for more than half the impression; and they have no doubt but that the whole will be wanted after the copies now called for have had the advantage of circulation. Of this edition 500 Gaelic Bibles and 800 New Testaments have been voted to different correspondents of your committee

in Nova Scotia and Canada, for sale, or gratuitous distribution, at their discretion, among the poor Highlanders in that part of the world.

It has been the anxious wish and endeavor of your committee, that the editions of the scriptures printed by the British and Foreign Bible Society should be exempt as far as posible from errors; and with a view to the future correction of any, which, notwithstanding the care of your committee, may have occurred, they take this opportunity of earnestly requesting the members and friends of the society to communicate any typographical or other errors which they may observe, to their assistant secretary, Mr. Tarn. The observation of an omission in the Welsh Bible, which was immediately corrected, has induced them to make this request.

[To be continued.]

POETRY.

TO THE EDITOR OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE following paraphrastic version of one of the most beautiful Elegies* in our language, is from the pen of Bishop Lowth, and must be an acceptable present to all your readers of taste, if not already familiar to them.

AS pants the wearied hart for cooling springs,
That sinks exhausted in the summer's chase;
So pants my soul for thee, great King of kings,
So thirsts to reach thy sacred resting place.

On briny tears my famish'd soul has fed,
While taunting foes deride my deep despair;
Say where is now thy great deliverer fled?
Thy mighty GOD—deserted wanderer, where?

Oft dwell my thoughts on those thrice happy days,
When to thy fane I led the jocund throng;
Our mirth was worship, all our pleasure praise,
And festal joys still clos'd with sacred song.

Why throb my heart? why sink my sadd'ning soul?
Why droop to earth with various woes oppress'd?
My years shall yet in blissful circles roll,
And joy be yet an inmate of this breast.

By Jordan's banks with devious steps I stray,
O'er Hermon's rugged rocks and deserts drear;
Ev'n there thy hand shall guide my lonely way,
There thy remembrance shall my spirit cheer.

* Forty second Psalm.

In rapid floods the vernal torrents roll,
Harsh-sounding cataracts responsive roar ;
Thine angry billows overwhelm my soul,
And dash my shatter'd bark from shore to shore.

Yet thy soft mercies ever in my sight,
My heart shall gladden thro' the tedious day ;
And 'midst the dark and gloomy shades of night,
To thee I'll fondly tune the grateful lay.

Rock of my hope, great solace of my heart,
Why, why desert the offspring of thy care ;
While taunting foes thus point th' invidious dart,
Where's now thy GOD ! abandon'd wanderer, where ?

Why faint my soul ? why doubt Jehovah's aid ?
Thy GOD, the GOD of mercy still shall prove,
In his bright fane thy thanks shall yet be paid,
Unquestion'd be his pity and his love.

Hymn to Enjoyment.

COME Enjoyment, teach thy nature,
To an heir just born to thee ;
Of thyself grave every feature,
On thy infant progeny.

Art thou like the meteor glaring,
Found alone in cloudless skies ?
As the meteor full orb'd, transient,
Trackless, lost upon the eyes ?

Why dost shun fame's crowded temple,
And the sumptuous banquet why ?
Why the proud and envied palace,
Stranger, dost thou ever fly ?

Why the breast o'erspread with honors,
Bosoms ne'er by conscience stung ?
Why the heirs of golden plenty,
Why the jocund sons of song ?

Envied guest, reveal thy nature,
And thy haunts disclose and source,
Say why shun the bow'rs of pleasure,
Ease and honor in thy course ?

Not for fear—the crown'd head courts thee,
For without thee crowns are nought ;
Not for shame—the humblest cottage,
Is thy most belov'd resort.

Not for want of admiration ;
Live for thee, or from life flee
Courtiers, slaves, kings, peasants, villains ;
Every creature pants for thee.

Yet but one of thee lives worthy,
One alone successful flies,
All else seek in earth the treasure,
He more subtle in the skies.

Hence the breasts that never glitter'd
With a star, thy presence share ;
Wonder ! now stretch all thy vision
For the reason—God is there.

And where God is—lov'd, possess'd,
Or in dust or souls above ;
There Enjoyment, thou art, must be,
Mystery vanish—God is love.

God is love, and love makes blissful,
Pure and holy—hence thy source ;
Man's inconstant, fickle, absent,
Hence thy devious, trackless course.

Be this heart then, glorious spirit,
Ever hence thy constant home ;
Then Enjoyment ne'er shall leave it ;
Ne'er from thee my spirit roam.

Haste the hour when love imperfect,
Shall receive its finish'd pow'r,
Fulness, constancy immortal,
Fruitful, blissful, glorious hour ! ! !

Donations to the Missionary Society of Connecticut.

1808.

Dec. 16.	Willington Female Association.....	$ 10 50
	David Harrower, collected in new settlements....	8 50
		$ 19 00